

filled the void necessarily left in the researches of WILCOX, BURLTON, and BEDFORD, and have greatly contributed to dispel the doubt and uncertainty, which they had not the opportunity of removing. While the officers of the *Bengal Presidency* have been thus successfully engaged in geographical inquiries on the north of *Ava*, the south and western districts have been explored with equal zeal and intelligence by those of the *Madras Presidency*; and the spirit of honorable competition, which has already stimulated the researches of Drs. RICHARDSON and BAYFIELD, and Lieutenant MACLEOD, with such marked advantage, bids fair, in a comparatively short time, to render the whole empire of *Ava* better known than the most sanguine could have ventured to anticipate. Did the results of such journies and investigations tend only to an increase of our geographical knowledge, they would even then be most valuable: but to suppose that the consequences of this intercourse between intelligence and ignorance are so limited, is to take a most inadequate view of the subject: the confidence inspired by the visits and conduct of a single individual*, has already opened a communication between *Yunan* and *Maulmein*, and the caravans of *China* have commenced their annual visits to the British settlements on the coast: the journey of Captain HANNAY will in all probability lead to a similar result between *Assam* and the northern districts of *Yunan*; and the time may not be very distant, when British merchants located at *Bamo*, will, by their superior energy and resources, extend its now restricted trade to surrounding countries, and pave the way for ameliorating the condition and enlightening the ignorance of their numerous inhabitants.

II.—*Facsimiles of Ancient Inscriptions.* By JAS. PRINSEP, Sec. &c.

[Continued from page 223.]

The subject selected for this month's illustration is a slab of dark stone, marked No. 6 in the Society's museum. Nothing is there recorded of its origin; but the character in which it is cut, (as may be seen by the lithographed specimen in Pl. XVII.) is the same as that published in February (Pl. VII.) from a similar stone of a somewhat smaller size; and which publication has led, in rather a singular manner, to the discovery of the source whence both were derived.

Lieut. KITTOE, as I have before mentioned, was lately requested on the part of the Society to re-examine the inscription on the *Khandgiri*

* Dr. RICHARDSON of *Madras*.—R. B. P.

rock, published in STIRLING'S memoir on *Cuttack* (As. Res. XV.) In doing this, he came most unexpectedly upon a number of highly curious ancient temples and inscriptions, of which he hastened to make drawings and facsimiles. He found himself impeded and foiled by the bráhmans of the spot, who even went so far as to abstract one of the copies which had cost him the most labour. Upon seeking the cause of so unusual a want of courtesy, the priests told him how their images and relics had been carried off by former antiquaries, and pointed out whence the commemorative slab had been actually cut out from the temples of *Ananda Básu deva* at *Bhubaneswar* by a late *Colonel Sahib*. The dimensions of the slab and the subject of invocation tallied so exactly with the inscription translated by Captain MARSHALL, that Lieut. KITTOE wrote to me on the subject, and on referring to the list of donations at the end of the eleventh volume of *Researches*, I find General STEWART set down as the donor of "two slabs with inscriptions from *Bhubaneswar* in *Orissa*."

There was nothing in the first of the two whence we could guess its locality; the person noted as the founder of the temple being a private individual, named BHATTA SRI' BHAVA-DEVA; but in the slab, now confidently conjectured to be its companion, we have a rája's name and ancestry which ought to afford a better clue.

This king appears in the 15th verse as ANIYANKA BHIMA, the brother of "an excellent man" who had come to the throne through marriage with SURAMA', the daughter of AHIRAMA, whose parentage is nameless, and recorded only as "the ornament of their race."

On referring to STIRLING'S catalogue of the princes of *Orissa**, we find this very person, under the name of ANANGA BHIM DEO, ascending the *Gajapati* throne, out of the direct line, in 1174 A. D. He was one of the most illustrious princes of the *Gangavansa* line, the FIROZ of his day, for the number and variety of the public works he erected. "Having unfortunately incurred the guilt of killing a bráhman, motives of superstition prompted him to construct numerous temples as an expiation for his offence;" and probably this of *Bhubaneswara* was one of them. The date of rája ANANGA BHIMA also agrees closely with what was assumed from the style of the alphabet, and the "Samvat 32" of the *Basu-deva* slab. It will hence become a question, whether these figures are, in all cases, to be referred to a *Cuttack* era, or whether the same Deva-Nágari alphabet was in use

* See Useful Tables, page 113; or As. Res. XV. 269.

from *Shekavati** to *Benares*, *Dinajpur*, and *Orissa*, in the 12th century, while each prince had then an era of his own.

The writer, *UDAYANA*, whose poetic style is more than usually florid and inflated, is, I am told by the pandits, an author of a work on logic entitled the *कुसमाञ्जलि kusamánjali*, which is in much repute in the schools. We have a copy in the Society's library.

I am once more indebted to the Reverend Mr. *YATES* for undertaking the translation of this very lengthy document. It was previously transcribed without difficulty by the Society's pandit. The only letter which was remarked as unusual in form, is the इ of इति, at the end of the fourth line of the lithograph. It bears a strong resemblance to the corresponding letter of the *Amarávati* and more southern alphabets.

I cannot conclude these preliminary remarks without animadverting upon the ruthless spoliation which is often carried on by soidisant antiquaries, to the direct perversion of the true object of research—the preservation of ancient monuments, and their employment to elucidate the history of the country. The facts told by these two *Bhubaneswara* stones were utterly unintelligible, until accident pointed out whence they had come—and the local history of the temples was or would have been equally lost in another generation. It is to be hoped therefore that the Asiatic Society will hasten to restore them to their former positions. Such an act will contribute tenfold to the true objects of our institution by the confidence it will inspire in the minds of the people who now watch our explorers with jealousy, and withhold valuable information, lest it should only yield to fresh acts of plunder and demolition†.

Transcript in modern Deva-Nágarí.

नमः शिवाय । विद्युत्पिङ्गलभाललोचनशिखिज्वालागलत्वामृत
 स्रोतःस्पर्शनजीविताः श्वशिरःश्रेणीः शिवे नृत्यति । एको राजरनेकता-
 ङ्गत इति त्रामादिव प्रद्य ताञ्छन्द्रः सान्द्रजटाटवीसुरसरिदुर्गाश्रितः
 पातु वः ॥ १ ॥

* See the *Harsha* inscription, in nearly the same character, Vol. IV. 361.

† Since writing the above, I am happy to perceive that the Society has determined on the immediate restitution of the two slabs through Lieut. *KITTOE*, who has been requested to explain that their removal was the act of an individual, and would never have had their sanction, unless they had been assured that the objects were going to decay, or held in no estimation where they were.

ॐ नमः शिवाय ॥ विष्णु त्रिभुवन
 ललाचन शिवाय ॥ क्षत्रा गलत्रु श्वाभृताश्रि
 तः सार्धं नडीविनाः श वशिष्ठः प्रणीः
 शिववृत्तनि ॥ शक्रा रा क्रुचनिकगाङ्गन
 निशासादिषष्ट्युत्तना ॥ बुद्धयटवीसु र

कोटयं ललाटतटनेत्रपटस्य गर्वात्खर्वीकरोति जगदित्यभिधाय
शम्भौ । यः साभ्यसूयमकरोच्चरणेद्विलक्ष्मीं जीयात्स गौतममुनि
र्मुनिवृन्दवन्द्यः ॥ २ ॥

तद्गोत्रे राजपुत्रः समजनिजगतीमण्डनः पण्डितानां मान्यः पुण्यैक-
धाम प्रतिबलजलधिदोभमन्याचलश्रीः । श्रीमान् सत्कीर्त्तिवल्लीवलयि-
तवसुधामण्डलश्चण्डरश्मिस्फूर्ज्जतेजोभिरुग्रग्लपितरिपुयशःकैरवोदार
देवः ॥ ३ ॥

समजनि निजवंशोत्तंसलक्ष्मीरलक्ष्मीकृतनिखिलविरोधिस्फूर्ज्जदम्भोधि
रस्मात् । दलितललितमल्लीकीर्त्तिवल्लीवितानप्रसूतद्वसितचन्द्रो मूलदेवः
द्वतोन्रः ॥ ४ ॥

तस्मात् पुण्यैकराशेरभवदहिरमो नाम धाम स्तुतीनामारामः साम
नीतेरपरिमितयशःपूरचन्द्रोदयाद्रिः । यस्योद्यद्दानधर्मेत्सवजनित
महोत्साहकाले त्रिलोकप्रासादाग्ने स्फुरन्ति स्फुरदमलयशोवैजय-
न्त्यो जयन्त्यः ॥ ५ ॥

तस्मान्नैकसुताहभूवतुरपान्नाथादिवेन्दुश्रियौ श्रीस्वप्नेश्वरनाम नाम
सुरमादेवी च सार्थाङ्गया । एकः क्ष्मातलमण्डनाय सकलाधारस्तथा-
न्याजगतदारिद्रज्वरनाशनाय जगतीचिन्तामणिश्रीरभूत् ॥ ६ ॥

नतटपतिकिरीटकोटिरत्नद्युतिपदपीटश्यालुपादपद्मः । अजनि
रजनिजानिवंशचूडामणिरणिमादिगुणेन चोत्तमः ॥ ७ ॥

यात्रावाजिखुरप्रहारविसरङ्गुलीसमुद्रे स्फुरत्तेजोभास्करमण्डल
द्वितिभुजामस्तङ्गते निर्वभरं । यं संग्रामगृहोदरेषु विजयश्रीः सार्द्धं
माशासखीवृन्दैर्भिन्नगजेन्द्रमौक्तिकवती भूयोऽभिसर्त्तुं गता ॥ ८ ॥

रेवालाः कुलवृद्ध किन्नु भवतां दुर्भिक्षमायास्यति स्फीतं किं सतु स-
त्रदः पलभुजां स्वर्गाय सन्नह्यते । यस्येति श्रुतिमाकलयथ समरे निर्भिन्न
वीरद्विषाम्बल्लुरैः परिपूरयन्ति परितः प्रेताः कुश्रूलोत्कारान् ॥ ९ ॥

तस्मिन् पुरन्दरपुरीतिलकायमाने दाने ससुव्रतमतिस्तनयस्तदीयः ।

साम्राज्यभारवहनैकधुरीणबाहुः श्रीराजराजन्तपतिः पृथिवीं प्रशास
॥ १० ॥

यस्योद्यदाजिराजीखुरशिखरभरक्षुस्रभूचक्रसर्पद्रुलीजालावकीर्ण
त्रिदशपुरसरिद्धूरिपङ्के विलम्बं । नीरक्रीडानिमज्जत्सुरपतिकरिणं
व्याकुलाः शक्रभृत्या धृत्वा लाङ्गूलमेकी करतलमपरे तीरसुत्तोल-
यन्ति ॥ ११ ॥

रणभुवि यदि नित्यन्नाहतः शत्रुसार्थस्तुलितहरिभुजेन क्षामुजाठने
न नूनं । कथमिह कलिकाले कल्पितानल्पपापप्रणयिनि सुररुष्टिः
खटुरस्यान्दिवि स्यात् ॥ १२ ॥

येनोत्त पुरुषोत्तमेन सुरमादेवी रमेवार्थतो नाम्नाऽन्तःपुरसुन्दरी
जनशिरोरत्नाङ्कुरश्रियं । प्रत्यारुह्य तुलाः प्रियेण सहसा यत्स्वर्ष
शैलान्ददावेतैः स्फीततराधरार्थिभिरहो जातार्थिनी केवलं ॥ १३ ॥

सर्वं नरेन्द्रतिलकः कलिकालकल्पशाखासुखौघमनुभूय चिरं
स राजा । वृद्धोऽनुजं मनुराजनतांघ्रियुग्मं राज्येऽभिषिक्तमकरो-
दनियङ्गभीमं ॥ १४ ॥

स श्रीमाननियङ्गभीमन्तपतिः साम्राज्यलक्ष्मीपतिः प्रत्यर्थिच्छिति-
पालमौलितिलकस्यक्तारिकान्तालकः । सम्प्राप्यैव समुद्रमुद्रितमहीचक्रं
कराग्रस्फुरच्चक्रं शक्रपराक्रमः समकरोद्बाहुं नृचन्द्रः क्षणात् ॥ १५ ॥

हे भोगीन्द्र किमत्य कुर्म धरणीभारः स तुच्छो महान् जानासि
त्रिकलिङ्गनाथयशसा ख्यातं न जाने शृणु । देवेऽस्मिन् विजयप्रयाण
रसिके प्रेङ्खत्तुरङ्गक्षुरतोभाद्रूतरजोभिरम्बरमगादङ्गं क्षमामण्डलं
॥ १६ ॥

जाता सङ्गरनीरधेः स्फुरदसिधालेन्द्रभास्वद्रुजा मथ्यात्रेरसती-
व वाञ्छितवज्रप्रीतिः सदा श्रीरियं । अस्मिन्नेव नराधिनाथतिलक
स्यैथं गता यत् पुनर्वीजं तत्र किलास्य शाश्वतमसौ जाग्रद्यशश्चन्द्रमाः
॥ १७ ॥

उद्यद्दिविजयार्थसाधनविधौ गङ्गान्वयच्छाभुजान्दिव्यास्त्रं चतुरङ्ग-
तोऽधिकतरः सैन्यात्स एकोऽभवत् । श्रीस्त्रिपेश्वरदेव एव विलसत्शस्त्र
क्षतारिचरकीजालोघविनिर्मिताद्यममहाम्भोधिर्नयाम्भोनिधिः ॥ १८ ॥

लक्ष्मोदेव्याः पतिरयमधोऽनेन चक्रे वलिद्विट् गोपालस्य प्रियसुहृदयं
सर्वकार्योऽच्युतोऽसौ । विश्वकसेनो धरणिरियमयुद्धता येन मग्ना
अस्मिन् जन्मन्यपि सुचरितैरेष विश्वम्भरोऽभूत् ॥ १९ ॥

यद्दानविगलदारिमाटका भूतमाटकाः सस्यसम्पत्तिसम्भारैर्दीन
हीनाऽभवन्मही ॥ २० ॥

कैलासाद्रिहिमाचलस्तनतटव्यासङ्गिमन्दाकिनीहारश्रीर्यदिकीर्तिरय
तिलकं चन्द्रं कजङ्गाशयात् ॥ ज्योत्स्नाहासमुखीपयोधिरसना कुन्दद्युतिं
नात्यजत् कायं स्यादिह चन्द्रशेखरपदारुणो मृङ्गानीपतिः ॥ २१ ॥

भक्तिप्रहसुरासुरेन्द्रविलसन्मौलिस्वरत्नावलीच्छायाशक्रधनुःस्फुरत्य
दलसत् मेघेश्वरसामुना । उन्नत्याऽपरपर्वतो बज्जतरद्रव्यव्ययं कुर्वता
प्रासादो रचितः सुधाच्छविहसत्कैलासशैलेश्वरः ॥ २२ ॥

खर्साद्रिः ससुरालयो हरिखुरक्षुस्रश्च पूर्ब्बा गिरिर्वारुण्या परिचुम्बि
तोऽस्तशिखरो मान्यः स गौरीगुरुः । इत्यद्यापि परामृषन्नवनवस्थानं
चलन्मन्दिरो लङ्केन्द्रेण शिलोच्चयं गृहमदः प्राप्नोऽनवद्यं शिवः ॥ २३ ॥

इह विजयिना प्राकारश्रीर्महोपलनिर्मिता जलधरगतीरत्युन्नत्या
निरोद्भुमिवोद्धता । कलिजलनिधेर्मर्त्यादालीभयादिव तस्य वै शरणम
विशद्भर्मा यत्र त्रिनेत्रसुरक्षया ॥ २४ ॥

यासां नेत्राञ्चलतरलिमा विश्ववश्यैकमन्त्रः पादन्यासस्त्रिभुवनगतिस्त
म्भनं संविधते । नृत्यारम्भे वलयमणिभिर्निर्मिताऽयत्नदीपास्तस्मै दत्ता
स्त्रिपुरजयिने तेन तास्ता मृगाव्यः ॥ २५ ॥

उपवनमथ चक्रे तेन मेघेश्वरस्य स्फुरितकुसुमरेणुश्रेणिचन्द्रातपश्रि ।
अविरतमकरन्दस्यन्दसन्दोहवर्षैर्धृततरतिपतिलीलायन्तधारागृहत्वं ॥ २६ ॥

वनश्रीमुक्ताखकृदरदलितपुष्पोत्करमितत्यरागैर्भङ्गालीकलितसितिमा

यत्र जयनी । मुनेः पुष्पास्त्रस्य स्फटिकपुटिताक्षावलिरियं वसन्तोद्यन्मत्त
द्विपशिरसि नक्षत्रविततिः ॥ २७ ॥

अत्यच्छं शरदम्बरात्सुरसरित्तोयाच्च पापाप्रहं गम्भीरन्नयशालिनोपि
हृदयात् शीतञ्च चन्द्रद्युतेः । हृद्यस्वादु सुधारसादपि सरो वारान्निधेः
सोदरन्तेनाखानि नरेश्वरप्रणयिना मेघेश्वरस्यालये ॥ २८ ॥

आनन्दैकनिकेतनं नयनयोः शश्वन्मनःकैरवज्योत्स्नौघः खलु विश्व
कर्मनिपुणव्यापारवैदग्ध्यभूः । ग्रीष्मग्रासभयातिभातजनतासौन्दर्यं
दुर्गालयो मार्गः कीर्त्तिविष्टम्भणस्य जयिना प्रोत्तम्भितो मण्डपः ॥ २९ ॥

अपां शालामालाः पथि पथि तडागाः प्रतिपुरं प्रदीपाः सम्पूर्णां
प्रतिसुरगृहं यस्य विमलाः । मठा वेदादीनां द्विजपुरावहाराः प्रति
दिशं विराजन्ते सत्राण्यपि च परितः सेतुनिवहाः ॥ ३० ॥

आराद्ब्रह्मपुरं बृहस्पतिपुरस्पर्द्धिं स्मरारेः सदाचार्यं विष्णुमभि
स्फुरद्विजवरग्रामाय धर्मात्मने । दत्तं तेन मुदा सदेदितमखप्रारब्ध
धूमध्वजस्फूर्जद्भूमचयेन यत्र स कलियालः समुत्सायते ॥ ३१ ॥

तं प्रत्यतिष्ठद्विजराजपूज्यः प्रासादमीशस्य सनन्दकश्रीः । सुदर्शने
नान्वित एष विष्णुराचार्यराजः सपृथक् न विष्णोः ॥ ३२ ॥

उदयनकविस्तस्यादेशात्प्रशस्तिविलासिनीं सुललितपदन्यासैः शश्वदि
दग्धमनोहरां । ध्वनिभिरनिशं कण्ठे श्लिष्टामलङ्कृतिहारिणीमतिर-
सतया श्रुत्यायातां प्रसाधितवानिमां ॥ ३३ ॥

यावत् ज्योत्स्नासुधांशू धरणिफणिपतो यावदम्भोजलक्ष्म्यौ याव
द्यावच्च गङ्गाहिमधरणिधरौ यावदेवाणवोमीं । वागर्थौ यावदस्त्रिंश्वर
मनुवसतोऽद्वैतरूपेण लोके तावत् प्रासादकीर्त्तिं त्रिभुवनकुहरे राज-
तामस्य नित्यं ॥ ३४ ॥

। श्री । दिशि धवलधीरतनयः स चन्द्रधवलः प्रशस्तिमिह पट्टे ।
सरत्नाक्षरमालाभिर्लिख मेघेश्वरद्वारे ॥ ३५ ॥

सूत्रधारः शिवकरः सदृत्तामक्षरावलीं । निचखान शिलापट्टे मुक्ता
फलनिभामिह ॥ ३६ ॥

Translation by the Rev. WM. YATES.

1. Salutation to SHIVA. The row of skulls (on KA'LI') are dancing over SHIVA*, being made alive by the stream of nectar flowing from the bright flame of the eye in his shining forehead. Seeing this, the moon thinking one Ráhu had become many, took refuge in the fortress of *Gangá* amidst the wood of SHIVA's thick hair: may that moon preserve you.

2. "Who is this that from the pride of the eye in his forehead subdues all the world?" May that GAUTAMA, the chief of sages, who in thus addressing SHIVA with detraction, transferred the brightness of his eye into his own foot, live for ever.

3. The prince of his family was the ornament of the world which is the birth-place of all, revered by the learned, the seat of virtue, and glorious as the mountain that churned the mighty ocean. He was glorious: the whole earth was overspread with the creeper of his fame, and he was the eradicator of the white lily of his enemies' glory, which was withered by his powerful rays.

4. He was the ornament of all his race; by him the boisterous host of all opposers was defeated. Hence he outshone the moon, and laid the beautiful spreading creeper of his jasmine-like fame prostrate in the dust. He was the first and chief of all.

5. From this source of virtue sprung AHIRAMA, worthy of praise, the possessor of ethical skill, who by his unbounded glory was like the mountain on which the full moon rises. When he exerted himself in the virtue of liberality, the triumphant banners of his pure and shining honor were resplendent before the palaces of the three worlds.

6. From AHIRAMA were born two individuals, a son and a daughter, like the moon and LAKSHMI' from the sea, and they were fitly named SWAPNESWARA and SURAMA'. The one, as an ornament of the world, was the possessor of all virtues; and the other, as the destroyer of the disease poverty, was like the goddess of wealth.

7. He became the glory of his race, and, like SHIVA, distinguished by endless good qualities. His lotus-like feet rested on a footstool enlightened by gems in the crowns of prostrate kings.

8. When the disk of the glorious sun was shining on the sea of dust excited by the hoofs of his galloping steeds, and setting to opposing kings, then fortune accompanied with companions from all sides, and adorned with the pearls of elephants slain, met him in the midst of the field of battle according to appointment.

9. "Ho! ye young and aged, shall famine ever come to you? am I prepared to offer sacrifice only for the gratification of the eaters of flesh?" Hearing these his words, the evil spirits around filled all their granaries with the flesh of enemies slain in battle.

* SHIVA is here supposed to be prostrate and KA'LI' standing on his breast. He has three eyes, one in his forehead with the crescent of the moon.

10. From him who resembled INDRA, was born a generous son possessed of an arm strong enough to sustain the weight of universal government. This glorious monarch, SRI' RAJARAJA, then governed the world.

11. The servants of INDRA were all confused, one laying hold on the tail and another on the proboscis, were dragging on shore his elephant, which, while sporting in the water, had fallen into the mud that had been collected in the heavenly river from the abundant dust raised by the hoofs of the spirited steeds of this king.

12. If so many enemies had not indeed been constantly killed in battle by this king having an arm like VISHNU, then, in this iron age, in which wickedness so much abounds, how could BRAHMA' have formed so many gods*?

13. SURAMA', which is another word for the goddess RAMA' or LAKSHMI, and who was also called ANTAHPURA-SUNDARI', was the glory of all jewels. She, assimilating quickly with the excellent man whom she married, gave away mountains of gold, and became renowned, and the sole envy of kings.

14. This distinguished king, after enjoying for a long period all the pleasures of the Kalí-yuga or iron age, and becoming old, anointed to the kingly office, his younger brother ANIYANKA-BHÍMA, at whose feet other kings bowed.

15. This ANIYANKA-BHÍMA was a renowned monarch, a famous emperor, the supreme ruler over opposing kings, who yet did not seize upon their wives. This moon of men, with strength like INDRA's, having obtained the sea-girt circle of the earth, soon made it like the circular discus held in his hand.

16. Oh, ANANTA†, what say you? The great weight sustained by the tortoise you know is insignificant, but the weight sustained by the glory of the king of the three Kalingas I know not. Hear this! When this king delights to go forth to victory, half the earth rises to heaven in the form of dust excited by the strokes of the hoofs of his fleet steeds.

17. Fortune herself springing from the sea of contest, holding in her hand a sword bright as the king of serpents, and desiring the love of many, like the faithless woman produced by the mountain Mandara, remains constantly with this renowned king: the proof of which is furnished in this, that the moon of his fame is still always shining‡.

18. Like the famous SWAPNESWARA, he went forth to complete the conquest of the world, and was himself *alone* greater than the *complete* armies of the kings descended from GANGA' with all their bright weapons.

* It is supposed that those who die in battle are saved: in these words, the doctrine of Apotheosis, as believed by the Greeks and Romans, is distinctly avowed.

† *Ananta* is the serpent on whose head the earth is supposed to rest: he supports the tortoise that bears the earth.

‡ The moon and *Lakshmi* or fortune are supposed to have been produced by the gods at the churning of the ocean, and to have a common origin and end.